Numb. 19.

The British Apollo.

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** April 14th. to **Friday** April 16th. 1708.

Q. *WHether an Officious Lie be lawful, as in the Caſes of the Hebrew Midwives in Egypt, and of* Rahab *the Harlot?*

A. If a Lie be ſinful, while conſider'd ſimply and abſtractedly, then no Circumſtance can change it's nature. ſince unalterable our Obligation to that Eternal Rule, we muſt not do Evil, that Good may come. And yet, that it is ſimply and abſtractedly Evil, appears from this, that a Lie is an Allegation contrary to our inward Sentiments, ſo an unbiaſt Conſcience cannot but ſuggeſt, that it's natural obliquity conſiſts in ſuch a Contrariety.

Puffendorf indeed ſays, that ſuch Lies, which do no ways leſſen our dependance upon one another, cannot be impeach'd of Illegality. But as the ſinfulneſs of a Lie is not to be drawn merely from advantages of truth, ſo that great Moraliſt ſuppoſes, what we cannot admit of, namely that Officious Lies, if we allow our ſelves in no other kinds, do not at all weaken our mutual dependance, for when we know any one, who we are ſenſible makes no ſcruple of telling an Officious Lie, we cannot reaſonably forbear being Jealous and Suſpicious, leſt in ſeveral of their Aſſertions they ſhou'd propoſe to do ſome particular Offices of kindneſs, which We are unacquainted with.

As for the Hebrew Midwives and *Rahab* the Harlot, whoſe Praiſe is in the Scriptures, we need not wonder, that ſince the Sin of Lying, which they committed, was probably the reſult of an Erroneous Conſcience, that ſince they did it with ſo pious an Intention, and diſplay'd ſo unuſual a Faith, ſo extraordinary a Confidence in their Great Creator, we not wonder, that in ſo particular a Caſe a merciful and a gracious God ſhou'd overlook the Evil, and commend the Good.

Q. *Who was the Perſon that* Lamech *ſlew, the Account of which he exhorts his Wives in ſo remarkable a manner to give attention to? And for what Reaſons may he be ſuppos'd to ſay, if* Cain *ſhall be avenged Seven-fold, truly* Lamech *Seventy and Seven-fold?*

A. Not to take notice of that uncertain Tradition mention'd by St. *Jerom*, we ſubſcribe to the Opinion of the Chaldee Paraphraſt, who herein is followed by a late great Prelate of our Church. For *Onkelos* points the Words with an Interrogatory; have I ſlain a Man, or ſo much as an Youth? For ſince his Son *Tubal-cain* had found out the Management of Iron, and thence probably the uſe of Weapons, his Wives ſeem to have been apprehenſive, leſt thoſe Weapons ſhou'd be employ'd to deſtroy their Husband. But He endeavours to abate their groundleſs fears by acquainting them, that no Man wou'd venture to attempt ſo great a Villany, ſince, if Cain, who was himſelf a Murderer, was to be avenged Seven fold, ſure one, who was intirely innocent with reſpect to ſo Notorious a Crime, wou'd be avenged no leſs than Seventy Seven-fold.

Q. *In what Senſe cou'd the Plague of Darkneſs, which was brought upon the Land of* Egypt, *be ſaid to be a darkneſs that might be felt?*

A. We may ſuppoſe this Darkneſs to have proceeded, at leaſt in part, from ſuch thick unwholeſome Fogs, a ſaffected the Egyptians in a very offenſive manner. In the 17th Chapter of the Book of Wiſdom, you will meet with a very Elegant (tho' Apocriphal) Deſcription of this Egyptian Darkneſs.

Q. *What is Colour?*

Q. *Whether Light be of any colour, and if it be, of what it conſiſts?*

A. To anſwer both the Queſtions at once, Colour, according to the incomparable Sir *Iſaac Newton*, is that Affection or Quality of Light, whereby it is diſpos'd to produce in Us ſuch a particular Senſation. And as he evidently ſhews, that the Difference of Colours ariſes from Difform Rays of Light, varying in Proportion to their various Refrangibility, and that Whiteneſs is compos'd of a due Proportion of all other Colours, ſo there is that due Proportion of them all in the Streams of rays, of which Light conſiſts, and thence conſequently Light is of a White colour; or to ſpeak more properly, produces in Us the Senſation of what we call White.

Q. *What is the reaſon that the graveſt Perſons, ſhould expreſs their being pleas'd by a Jeſt,* &c. *By making Variety of Faces, and a great Noiſe in Laughing, which is not to be ſtopt, tho' really endeavour'd?*

A. The graveſt Perſons are often endued with Melancholly Tempers, and thereby liable to the Height of Paſſion, and by conſequence ſubject to Immoderate Expreſſions thereof: The Cauſe why Melancholly Perſons are ſubject to ſuch Paſſions, is from the too great Heat of their Blood rendring it aduſt.

Q. Gentlemen, *I deſire to know how you reconcile the Acute Senſation of the Olfactory Nerves in a Hog (to be ſo much Superiour to thoſe in Man) (with the ſordid practice of thoſe Animals) as you aſſert in your 6th Anſwer in your Paper Dated* Wedneſday 7th. April 1708.

A. We gave the Anatomical Reason in *Numb.* 16. 24. From the expansion of the Membranes lining the Nostrils, whence the Wind more affects them than other Creatures, as to the Objection of their fordid Practice, &c. Habit renders those Scents natural to them, nay even to Human Creatures; for our Night men accustomed to their Trade, are certainly offended by Perfumes as others are by what they Trade in: An Experiment of which, a Gentleman of our Society hath been an Eye-witness to.

Q. *Pray solve this Question. 'Tis in Dispute and referred to Your Determination. An Oval Solid whose Longest Diameter is* 24. 6 (*or* 24 *Inches and* $\frac{6}{10}$, *and Shortest Diameter* 12 *Inches and* $\frac{3}{10}$, *What's the Solidity? Having the two Diameters of an Oval Superficies Limited* (*as suppose* 24 *and* 16) *By Geometry to Delineate the Figure?*

A. To the first Question we answer that 1711.04 is the Solidity required; to the second, that you may find is answered in all the Books of Conics.

Gentlemen, *It hath been often questioned where the* Swallows, Cuckoe, *&c. abide all Winter, being never seen by any as I could yet hear of in that Cold Season; If you please to give your Opinion herein, for the Satisfaction of my self and some Friends?*

A. It is generally conjectur'd that they sleep all that Season in Hollow-trees and Subterraneous Vaults, because some have been found in such Places, but we think it as probable for them to pursue Hot Countries, as the *Woodcocks* cold ones.

Q. *What is Sin?*

A. Sin is the Transgression of the Law.

Q. *I desire to know the reason that these Parts* [illegible] *of a Pound added together will not make one Pound Sterling?*

A. For the same reason that 19 does not make 20.

Q. Gentlemen, *Your speedy Answer to the following Question will much oblige me. I am design'd for a Scholar, and shall go to the University in* 2 *or* 3 *Years time, and have now a convenient Opportunity of learning Logick, and some Parts of Philosophy; I desire your Opinion, Whether it will not be Advantageous to me, to be a little instructed in it, before I go thither, where I am told it must be learn'd?*

A. By all means let your first Address be to the Fountain-Head.

Q. Myne Heir Apollo. *Ick a been in Frankrick als well as Hollandse, vare Ick found de People so very wise as to have de Stree's always lighted when it it is Dark, and their Reason is, because they pay for it. Now altho' Ick a payd vor des Lights here, yet I have been Forced a great while to Grope in de Dark, vare some time me breake my Shin, sometime my Nose against de post, and sometime tumble in de durt; and dat is very hard?*

A. Myne Heir Vander over Boots and Shooes. We believe ven you quarrel vid de Post, de Fume of de Vine, supplys de room of de Brain; and den dat you take de Pot vor de Vench, vare upon you go to wash her vid de grant Fury, and so break a de Nose against de Post, and dat, as you say, is very hard indeed. As vor de break of de Shins, it may be won grand a Mistake, and only de pain you veel from some lettel Whore, who had creep a into your Bones. If you knew de Laws Engliche you wou'd have ver great care, how you quarrel'd vid de Post, vitch might bring de Action of Assault and Battery against you, vor your Pains.

Dis vor your Reason, for your Rhime,
Veel Answer make anoder Time.

Q. *I desire the favour of your Opinion in the next, of the Unicorn, with a Description of that Creature?*

A. The *Rhinoceros* may be term'd such, from having only one Horn growing on the Snout; but there is no Creature as is represented to us in the Common Figures of it; what we call Unicorns Horn, is taken from a Fish.

Q. *What is the Soul?*

A It was answer'd in our last.

Q. *It is evident that Liquor will arise and come out of a Crane or crooked Pipe,* Apollo *please to give the reason of Liquor so arising?*

A. The Air being first suck'd out of the Crane, the Pressure of the Air on the Liquor in the other Vessel, forces it up, which then keeps running, because no Air can intervene to repress it.

POEMS.

Q. *TEll me* Apollo's *Sons, How many be,*
Those who compose your wise Society?

A. Had Ancients thus address'd the Delian God,
They had not met an Answer, but a Rod:
And sure 'tis somewhat arrogant in you,
To make so *free* with us, yet own our Lineage too.

Q. *This weighty Case, I humbly, Sirs*
Submit to your belief,
Which is, that Riding galls my Br——ch,
And gives me cause of Grief.
But when with wholesom Elder joynt
Secur'd, I mount my Horse,
I'll ride you forty Miles an end,
And not a jot the worse.
Whether the Bark, the Wood, the Pith,
Or all of 'em together,
Or secret Sympathy betwixt
The Elder and the Leather.
Occasions this grand Anodyne
At present is the Query?
Sent on no other account, I trow,
Than just to make you merry?

A. A weighty Case, and well deserves
We shou'd be Circumspect,
To find you out the wond'rous cause,
Of such a strange Effect.
But left our *Wit* shou'd chance to fail,
In solving such a doubt,
We'll e'en adjourn your Worship's Tail,
'Till the next answ'ring Bout.

Q. *From Day to Day Unfortunate I am*
In every thing I undertake:
Your good Advice pray give me if you can,
For Jesus Christ *his sake?*
Or tell me what the Cause of it may be,
That more, than other Men, I shou'd Unhappy be?

A. We ought in Dispensations of this kind,
Strictly to search the Cause within,
Least Heaven shou'd take this way to strike our (Mind
For Unrepented Sin.
Or Try those Virtues, which in Christian Strain,
Most bright in Sufferings are; Most beautiful in *Pain*

Q. APOLLO

Q. APOLLO *pray ſee us,*
Our Mouth being made Bellows,
We blow Hot, or blow Cold, pray do not we?
How this thing can be,
It appears not to me:
At the ſame time to be, and to not be.
For if it be cold Sirs,
As I have you told Sirs,
Why then ſure it cannot be hot Sirs?
Or if it be hot Sirs,
Then Cold it is not Sirs,
Which I think is made plain on the Spot Sirs:
Therefore our Puffs are neither cold, nor hot,
Pray ſay if this be either true, or not?

A. Through Mouth or behind Port,
If you blow your Wind ſhort,
Tis Hot, but if forc'd out with ſtrength,
And meets with reſiſtance,
It cools at a Diſtance,
Like your Wit when 'tis drawn out at Length.

Q. *That it is very hard*
I ſhou'd give a Reward
To Apollo, *before h'as unty'd,*
The Knot which I ſent
In the midle of Lent,
I think cannot be deny'd.
I promis'd him Claret
T' untye break or tear it,
But he ſends me his cordial Advice;
To Swing on a Rope,
And then I may hope
To untye it my ſelf in a trice.
A Prieſt might as well,
Even one of you tell,
When you trudge to the Kirk with a Doxy;
And ask him to marry,
Leſt ſhe ſhou'd miſcarry,
Go Marry your ſelves and be poxt t'ye.
I am none of thoſe Fellows,
Puts Tricks on the Gallows,
And cheats them of what's their juſt due;
To hang me in Privat,
For that's what you drive at,
Wou'd I be adviſ'd to't by you.
If you cou'd not unmed me,
You ſhoudn't a led me
Such Scandalous Counſel to follow;
And if nought but a String,
My leſt Freedom will bring,
Then a Hangman's as good as Apollo?

A. There's Hopes to recover
Our Retrograde Lover,
To's Senſes again with a Banging;
For had you ſuch ſtrife,
As we judg'd, with your Wife,
You had thank'd our Advices for Hanging.
You ſcruple in Conſcience,
And think it but Nonſenſe,
The Gallows to Cheat of its Right;
Now if we e'er knew,
It had been your Due,
It had alter'd our Sentiments quite.
We know your Haranguing,
To ſave you from Hanging,
And all your fine Reaſons to bar it,
Have no other End,
Whate'er you pretend,
But only for ſaving your Claret.

Q. Apollo *'tis to you I come,*
And pray Sir don't deride me,
I tell you the Truth,
I love a fine Youth;
But becauſe I am old, and have never a Tooth,
He ſwears he can't abide me;
Then ſay you Britiſh Wit-diſpencer,
What I ſhall do; your ſpeedy Anſwer,
'Twill much oblige——Your Servant Nan *Sir?*

A. Since *Nan* is ſtruck ſo deep in Years,
That She's arriv'd to Doting,
Tho' now She's quite ſpoil'd,
She'll again be a Child,
Let her ſtay 'till She grows and a tall Maid is ſtyl'd
And She may be worth his Noting.
We hope you're not ſo old, but can ſee
We've done our beſt to pleaſe your Fancy,
And Chear the Heart of Mouldy *Nancy.*

On a Phyſician turn'd Officer.

THE Sovereign Hand that Nature firſt deſign'd
To Salve the Touring Frame of Humane kind;
To raiſe His Vitals and Prolong his Breath,
And Guard his feeble Fort from ſtorming Death:
In Arts Reverſe Practitioner appears,
Delights to Brandiſh Swords and Handle Spears;
Propounds a Profit from Deſtructive Strife,
And proves as great a Foe, as Friend to Life,
Prodigious Change!——No Change at all, for More
He kill'd with Doſes than he cur'd before.

Foreign News, *&c.*

VIenna, April 7. The Diſappointment of the French in their Deſign upon Scotland, has occaſion'd an Unſpeakable Joy at this Court, and the Emperor has ſent Orders to his Miniſters to Congratulate the Queen of Great Britain on that Important Occaſion. Letters from Presburgh of the 4th Inſtant, give an Account of the Reception of the Imperial Commiſſaries, and the Ceremony us'd when They appear in the Dyet Letters from Rome Import, that the Cardinal de la Tremouille has demanded a Supply of the Pope for Maintaining the Pretended Prince of Wales; but he was anſwer'd that the Treaſure of the Church being Exhauſted, he

must

must not Expect any further Assistance from thence, than Prayers and Devotions. The Marquis de Prie is set out for Italy, where his Presence is absolutely Necessary for regulating the Contributions demanded of the Italian Princes, and for finding out the Necessary Funds for Maintaining the Imperial Forces, and paying the Money Prince Eugene was oblig'd to borrow for the Use of the said Forces last Campain. The Affairs of Silesia are not quite Determin'd, and 'tis Uncertain whether the Protestants will accept the Equivalent propos'd by this Court, *viz.* to give 'em leave to build 5 New Churches in the Most Convenient Places, for 5 Others which They shall surrender to the Roman Catholicks, and likewise to admit them to Certain Dignities on Condition They make the Emperor a Free Gift of two Millions of Florins.

Hanover, April 13. N. S. Our Elector has put off his Departure for Franktort to the 4th of May; but the March of the Troops continues fix'd to the 18th Instant.

Paris, April 16. N. S. Letters from Madrid of the 3d Instant say, that the Duke of Orleans continued in that Place, And that the Preparations of the Spaniards fall short of what They had promis'd, that his Royal Highness seems disgusted thereat. The Troops in Aragon are still in their Quarters, for want of the Necessary Magazines for their Subsistance; And we do not know when They are to take the Field. This Delay will give time to the Allies to take Measures for Oppoing our Designs, and finishing the Lines They are casting up to Cover Their Country. The French and Swiss Guards, together with the Troops of the Kings Houshold, began their March Yesterday for Flanders. 'Tis generally believ'd there will be an Action this Campain between the Armies in the Netherlands, where most of our Troops are to serve. Count Fourbin is still at Court, but 'tis reported he will return to the Sea Coasts in few Days. The Officers who serv'd on board the Expedition to Scotland, speak very Contemptibly of the Pretenders Party in that Kingdom, and make no Scruple to say, they are very glad Count Fourbin had no Opportunity of sending them to the Slaughter-house. 'Tis said, They have lost 3000 Men in that Expedition. The late Queen of England makes pressing Instances for the Return of the Pretender to St. Germains, as also against his serving in Flanders the Next Campain, tho' his Resolution seems fix'd to serve as a Volunteer under the Duke of Vendome.

Brussels, April 19. N. S. Monsieur Auverquerque continues indispos'd, which makes us apprehensive that he will not be in a Condition to take the Field. 'Tis said, that on Monday Next the Troops will begin to march out of their Quarters.

Hague, April 20. N. S. Yesterday Prince Eugene and the Duke of Marlborough had a long Conference with the Pensionary and the Deputies of the States, wherein the Projects of the Next Campain were fully Concerted, which are kept with the Utmost Secrecy. These Princes are on their Departure for Germany, In Order to Negotiate some Troops for the Service of the Ensuing Campain, at the Courts of Hannover and Berlin. 'Tis thought this Journey will not take up above 15 days, and that his Grace upon his Return will find the Army ready to take the Field, Major General Cadogan being on his Departure for Bruxells to make the Necessary Dispositions for that Purpose.

London, April 15. On Tuesday last Count Gallas arriv'd from Holland, on board the Peregrine Gally. On the same Day the Parliament was further Prorogu'd to the 27th Instant.

Any that desire Books of Guards to keep their Papers in, may have them neatly bound for two Shillings a piece to hold 150, by leaving word with the Men in their walks.

Any Persons may have the Supernumerary Paper for the Month of April, at 2 *d.* a piece or 6 *d.* a Quarter any time this Month at Mr. *Bickerton*'s.

All Persons are desir'd to sent their Letters, whether with Questions or Subscriptions for the Paper, either to Mr. *W. Keble*, in *Westminster-Hall*, Mr. *Tho. Bickerton*, at the *Golden Flower-de-Luce*, in St. *Paul's-Church-Yard*, or to the Printer, whose Name you will find at the End or the Paper, and to Subscribe them for the *British Apollo*. At which Places also Advertisements are Taken in at Half a Crown each, if of moderate length; they may also be deliver'd to the Men in their Walks.

Any Persons may have whole Sets from the Beginning upon directing as before. The Conditions are, two Shillings per Quarter, to be deliver'd at each Person's House, and proportionable Deductions to be made to all who come in within the Quarter.

We desire no Persons will give themselves or us the trouble of Riddles, which we may suppose the Persons who send them already to understand, to their Solutions will give them no information, and few others may care to be inform'd therein: We desire a forbearance also of sending Questions in Latin, since we think our selves equally oblig'd to inform all our Subscribers, which may be done in the English Tongue; but not in another; we likewise desire to be excused from inserting very long Questions, since they will exclude a *greater* Number of others, whom we equally stand engag'd to answer.

ADVERTISEMENTS.

A Purse having in it a Ring with a Large Table Diamond on it and six Small ones about it. Another Ring with a Large Ruby and eight Diamonds round it, 6 Guineas, and 4 Broad Pieces, and six Agats cut for a Watch Chain. Whoever brings them to Mr. Wissons against the King on horse-back Charing-Cross, shall have five Guineas.

WHereas on the 13th Instant, one James Arnold in a Green Livery lin'd with red, run away from his Master, Mr. William Stoning, whoever secures him and brings him to his said Master by St. James's Church shall have two Guineas Reward.

Upon the Death of a learned Clergyman in Suffex, about 5 Years ago, there was taken out of his Study among other things (as yet unknown dy whom) a very ancient English Manuscript, Entituled the whole Body of the Catholick Religion, by one Father Bennet a Monk. If 'tis still in being, and can be obtain'd entire, whoever brings it to Mr. Keble Bookseller in Westminster-Hall, shall be directed where to receive 20 Pounds for his Pains.

THE Coachman who took in a Lady (and a Servant-Maid, a Blackamoor) about 9 in the Evening on Monday the 29th of March, in Queens-Square Westminster, and set 'em down in the Old-Baily; is desir'd to bring the little Bandbox which was accidentally left in the Coach, to the House whence he took 'em in, or where he set 'em down, and he shall have 10 *s.* for his Pains.

IF one *James Audley* who was in the Year 1682 a Scrivener in *Bristol*, and is now suppos'd to be in or about *London*, will come some time before the 10*th.* day *May* next to Mr. *Giles*, in *Vine-Court* in *Dean Street Soho*, he shall be Paid all manner of Charges, and Receive the Sum of 10 Pound as a Reward for a Peice of Service he may do him.

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